

beats the lodge room all hollow." The hollow part belonged to the lodge, more particularly, where, no doubt, he had learned the phrase.

But you say you are not gifted. That is your strong point. Gifted prayers don't count in the family. You want soul, not sound. And the family is an excellent place to learn to pray. Here is a very good little prayer to start with: "Lord, teach us to pray." It will do for a week; and by that time you will learn another. But you tell me that your husband don't belong to church and would not encourage the work. So much the more you need the family prayers.

You might as well not belong to church yourself if you do not work at it. "The children would laugh at your awkwardness?" Then call on them to lead in prayer. Any child that will laugh at a devoted mother's prayers, (if such a monstrosity exists) has been already too long neglected and needs prayers and more. Our children are what their parents make them. Brethren, I want to tell you something: I never knew a case where family worship was regularly and devotedly observed, that the child failed to come into the church. Stop and think whether you did. Please test it in your case, if you love your children, and want them to grow up to become wise and good and useful men and women. O, there is a terrible responsibility resting upon parents to whom is entrusted the care of children. But perhaps your children are not as dangerous as you think under proper management. I read an item in a paper lately that illustrates this point very nicely. At a revival meeting, the evangelist asked whether any present had friends to whom they wanted some one to speak. A father said: "I have two daughters out of the church. If a wise person is sent to the older, it may be well, but no one must speak to the younger. She is a very peculiar girl. It will offend her and drive her away from these meetings." I determined to speak to the younger girl at once. She was a clerk in a store. I went directly to her. At first she showed a haughty spirit. I said to her: "You are out of Christ. Would you be willing to die where you are?" She gave me no answer. I waited for some time, when I said: "You may die before morning. You should decide now for Christ. Will you answer me one question? Are you satisfied to die out of the church?" As the tears gathered in her eyes she said: "No." I replied: "Is it womanly for you to live where you do not want to die? I expect you to confess the Savior tonight." At the conclusion of the conversation she thanked me for what I had said. That night, after the sermon, she came to me and said: "I see you are disappointed in me. Do not be discouraged; I have been talking with others. Several of us may surprise you." The next night, on the first verse of the invitation, this girl came forward, and twenty-six other persons followed. In that case the result certainly justified the effort and my experience assures me that in most cases like suc-

cess would follow. Most sensible persons are willing to be spoken to, but do not like to be talked at.

There is a place in Pennsylvania called Economy. It is a manufacturing town and many commercial travelers stop there; but it is on one of the moral lines, so I will not advertise it in my sermon. But there is a station on the church line called Honesty that I do wish to call your attention to. The town is a short distance from the road and many ministers don't appear to know much about it. At least they seldom mention it in their public addresses. It used to be very much of a Tunker town because they all stopped there; but for a time their preachers were so much taken up in preaching the Order that they forgot to mention the old town and it has been somewhat neglected until by this time it is occupied by all classes pretty evenly divided. Some non-professors claim that they have as many of their class as the church has; but I don't believe it, altho I wish them success in cultivating the grace. People can be honest without being Christians but they cannot be Christians without being honest. Of course, since honesty is a Christian grace, every honest man is so far Christian. I am reminded of an incident which occurred back in old Berlin, Penn. It happened about the time when our brethren began to make free application of the word Progressive. In conversation with a member of one of the popular churches of the place who made the remark, "There is no such thing as progressive Tunkers. They never change." After more conversation he again remarked: "I know the time when a Tunker's word was as good as any man's note; but it is not so now." "Oh, then," said our brother, "they do change like other churches." But, brethren, we don't want to move in that direction: that is retrogression. Progressive means onward movement. May our light ever shine brightly. That is one of the peculiarities of the Christian.

One of the principal avenues in the town of Honesty is called Truthfulness. All brethren should build and reside on this street. It is also an excellent place for business, altho trade does not appear to center on the avenue because the rules of the street forbid "Tricks in trade," combines and trusts and all other crooked and doubtful methods. But those who have been located there tell me it is a very safe and satisfactory place for business.

But the last station I will refer to this morning is called Sobriety. So many people can't find this town because they don't know how to spell its name. They look in the list at s o m and so find somber, and immediately turn up their noses at what they are pleased to call "long-faced religion." But that is not the name; it is Sobriety and it means: *moderation, temperance, sanity, wisdom, calmness*. There is no more relation between Sobriety and somber than there is between piety and pouting and there is none. Somber is not on God's line. God's

line starts with light and ends in love. Somber is on the devil's road. It starts in darkness and ends in damnation. Which will you take my friends? It appears to me it ought not to take long to decide that question.

Now let us see what the Word of God says about this grace of sobriety. 1. "A bishop then *must* be sober." Titus 1:8. That means us back here in the stand. I hope we will appreciate the hint, which is all I have to say to us just now. 2. "The *deacons* and their *wives* must be sober." I Tim. 3:11. 3. "That the *aged men* be sober, grave, temperate, sound in faith, in charity, in patience. 4. "The *aged women likewise* that they be in behavior as becometh holiness, that they may teach the *young women to be sober*." Titus 2:2, 3. 5. *Young men* likewise exhort to be *sober minded*. Ibid. 6. Finally, "Let us who are of the day, be *sober*." 1 Thess. 5:8. "For the grace of God that bringeth salvation hath appeared to all men, teaching us that denying ungodliness and worldly lusts, we should live *soberly*, righteously and godly, in this present world." This is the rule for *all, old and young, male and female, officials and laity*, in short all who wish to—no, I mean those who *would* go to heaven. We all need this grace to prepare us for that pure and glorious country. The young need it and the aged must have it. The young need it to grow by and the aged to die by.

Let me quote another passage of scripture: "Now the days of David drew nigh that he should die: and he charged Solomon his son, saying: I go the way of all the earth; be thou strong and show thyself a man." 1 Kings 2:2. O, ye strong young men, I would exhort you to use your strength to the glory of God and the good of your fellow men. There is so much of your strength and manhood wasted and worse than wasted. The cause of God and humanity needs it all. The church needs strong men, strong physically, mentally and morally. I have learned to appreciate the help of a strong arm and a kind hand, since in my enfeebled condition. Others need your strength in a moral sense to keep them out of sin and temptation. O, how my heart ached the other day when a brother told me of his distress in trying to induce his brother to leave the saloon and go to his pleasant home!

I shall never forget one night back in Pennsylvania when a comrade and myself almost carried a drunken neighbor several miles, thru the snow to his home. But for our strength he would have frozen to death. You need physical, moral and social strength to "rescue the perishing."

We have in the church quite a number of young men; some smart young men, some strong, bodily; some quite active in business, and a number of real comical young men. They can keep a company of girls giggling a whole evening. But O, how few there are who are morally and socially strong for God and humanity. Young men, I love you and want you in the church at all haz-